

# The Church School Teacher

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
LIBRARY

Volume XXII

November 1953

Number 9



THE FIRST THANKSGIVING

MAGAZINE FOR CHURCH SCHOOL WORKERS

# THE CHURCH SCHOOL TEACHER

VOLUME XXII No. 9

NOVEMBER 1953

LAEL H. WESTBERG

*Editor*

RAYMOND A. VOGLEY

C. E. LINDER

PAUL M. LINDBERG

KENNETH G. ANDEEN

*Editorial*

*Advisory Committee*

The Cover Photo:

These five kernels of parched corn have a meaningful tradition. This was the ration for our Pilgrim forefathers before their first bountiful harvest which inspired them to set aside a day of Thanksgiving.

In years past, students at the University of Minnesota School of Agriculture, St. Paul, have commemorated Thanksgiving Day with a Priscilla Parade of girls dressed in appropriate costumes.

Even more meaningful a reminder of the first Thanksgiving Day were the five kernels of parched corn on each plate. For some students this was their Thanksgiving dinner. Though it was voluntary, some sent their share of the turkey and trimmings to needy families.

Plate, bowl, spoon, etc. courtesy American Swedish Institute, Minneapolis, Minn.  
Photo by Bruce Sifford.

## CONTENTS

### ARTICLES

PAGE

SHARING THE FAITH..... 7

GUIDEPOSTS ..... 10

YOU THE TEACHER ..... 13

COME YE APART ..... 15

EXTRA CHURCH SCHOOL FUN ..... 18

VISUALIZING THE CATECHISM ..... 20

OUNCES AND POUNDS ..... 24

IT BELONGS IN THE SUNDAY SCHOOL ..... 26

TABLES TO TEST MY TEACHING ..... 29

THE GREATEST OF THESE ..... 32

### EDITORIAL

FROM YOUR DIRECTOR ..... L. H. WESTBERG

DIRECTOR'S COLUMN ..... R. A. VOGLEY

Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Augustana Lutheran Church. LAEL H. WESTBERG, Editor, 2445 Park Avenue, Minneapolis 4, Minnesota. Yearly subscriptions: five or more to one address, 90 cents each. Single subscriptions, \$1.10. In changing address give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., at the special rate of postage provided in Par. 4, Sec. 358, F. L. & R., Act of February 28, 1925. PRINTED IN U. S. A.



# The Church School Teacher

---

Vol. XXIII

NOVEMBER 1953

No. 9

---

## *From Your Director*

By L. H. WESTBERG  
*Augustana Lutheran Church*

SOMEONE said to me the other day that THE CHURCH SCHOOL TEACHER ought to have a few articles now and then for the new Sunday school teacher, the young man or woman whose weekly story might have progressed something like this: October 1—"Well, I finally said I'd take the class. But, for the life of me what do I do now?"

October 5—"It wasn't bad, at all. I think this is going to be fun. No trouble. 'Course I didn't have much time with the class today, but they seemed glad to have me." October 12—"I'm a failure. Why did I let myself get into this? Kids never asked such questions when I was a child. What will I do? How can I get out of this?"

October 19—"It's getting worse. Those Sunday school lessons are just too short. What can you do when you get through reading the lessons and asking the questions in

fifteen minutes?" October 26—"The lessons are getting too long. How do they expect me to get through all that material in 30 minutes and still keep these wiggly children quiet?" November 2—"Well, I'll stick it through. Somehow, I'll get through this year. I'll not be a quitter. I don't feel right about the way things are going but no one will find it out if I can help it."

### *Two Battles Won*

Now, young teacher, that last resolve to stick it out, no-matter-what, that is your first hope. You have something solid to build on there. That attitude means you are dependable. Your first battle is won. Your last sentence "I don't feel right about the way things are going" is the second battle won. You are uneasy and you want to do a good job. You must swallow your pride, however, and do a right

about face on that statement "no one will find it out."

There are some real things you can do about it, too. For one thing, don't try to remember how your Sunday school teachers taught you. Chances are you won't recall much of their techniques. And they might be the very opposite of what you should use today. What you should do is to set up the following program for yourself:

1. Know your pupils.
2. Know your material.
3. Know your aims.

Then, work and pray.

### *Know Your Pupils*

Call on your pupils and their parents. Dedicate every minute of your spare time to this until you reach every pupil's family. This may sound trite, even to a new teacher. But, it is the first ground rule in covering the course. Do this calling on your own. General calling campaigns run by Sunday schools are rarely effective. Who wants to be the object of a campaign. Make your first call a get-acquainted call. Let the parents know you are teaching Sunday school to help them in the Christian education of their children. Tell them you are new at it, that right now you do not have specific suggestions for their co-operation

(if you do, however, give them) but that you will be back to see them again. As you call on the parents let your pupils in on the conversations, too. Don't exclude them. Get across the idea that pupil, parent and you are going to work together this year to grow in fellowship with God. Then make your pupils your No. 1 job for the year and follow through.

### *Know Your Material*

Once I visited a class where the struggling teacher did not know that there was such a thing in the *Christian Growth Series* (our Sunday school material) as a teacher's guide book. No one had told him nor given him one.

The teacher's guide book is the key to your knowing the material. With the pupil's study book and the teacher's guide you have the resources to work out lessons which your pupils will enjoy. Remember, you do not assign lessons and have your class recite them. You teach the lessons first. If assignments are made you make them after you have taught the lesson. Your teacher's guide gives you many ideas on methods to get variety in your teaching and ideas for motivating your pupils. When you begin actually studying your material,

using the pupil's book and the teacher's guide you begin to grow in your powers to help your pupils.

If you can solicit the co-operation of other teachers in your department to study with you, you will help them and help yourself. When two or three teachers are gathered together studying a Sunday school lesson, things happen. One lone log has a hard time burning. Give it companions and you have a bright steady blaze. Imaginations are kindled when several teachers get together to study the same lesson.

### *Know Your Aims*

There is an old story about the inebriate who, asked by the judge why he had broken a window, replied that at the time "it seemed like the right thing to do." Most people have done things which at the time seemed good sense but in retrospect proved senseless. Many teachers blush when they recall some of their early teaching experiences. Many rightly lay the blame on lack of aims.

If you expect to accomplish something with your class next Sunday you must know where you want to go. You may find some unexpected detours necessary come Sunday morning but you know

your directions and are not lost. The detours become the zestful surprises.

Your *Christian Growth Series* has clear cut aims. The young teacher who follows the suggestions in the teacher's guides will soon become an aim-centered teacher. Basically your aim is to help yourself and your pupil grow in the gifts God gave you in baptism—forgiveness, deliverance from the chains of sin, the new life in Christ. *Christian Growth Series* follows this *basic* with its seven desired outcomes. (See page four of your teacher's guide.) More specific are the aims for the quarters, units, and lessons.

### *Usually Hit the Mark*

The aim-centered teacher chooses those specific unit and lesson aims which seems fitting to his or her pupils, makes a lesson outline with the pupils and the length of the morning class session in mind, and then selects materials and methods to reach the desired outcomes. Teachers who do this usually hit the mark. When they do not, they know the reason.

New teachers, the next year need not be an endurance contest. It can be a happy and exciting adventure on the Way, a pilgrimage with



Christ. Use the helps provided you. Next month and every third month in *THE CHURCH SCHOOL TEACHER* there will be specific suggestions for preparing your lessons. Other articles of a general

nature will be found to encourage you. And please watch this column for helps.

Most of all, new teacher, work and pray. Work and prayer are the ways of the happy teacher.

## *Don't Cry — Pray*

Mrs. Leslie Liliedahl of Edmonton, Alberta, Canada, was challenged by the fact that most of the children in her neighborhood attended no Sunday school. Some of the neighbors expressed their concern, too, with remarks such as—

"I wish there were a Sunday school near here."

"Why don't you start a Sunday school?"

So she did. Mrs. L. invited the neighborhood children to her home the next Sunday morning. That first day thirty children came! It was a "full house!"

The following Sunday only ten returned. Mrs. L. felt that her attempt had been a failure. She wept. "Don't cry. Pray!" her husband told her. She did. She

made plans for extra activity and for additional teachers. Homes were visited and the children were invited again. They came back.

About 50 children were enrolled during the months of October, 1951, to May, 1952. Mr. and Mrs. Liliedahl and two other members of the Augustana Lutheran Church did the teaching. Blanket-covered apple boxes served as chairs.

During the summer of 1952 the American Lutheran Church took over the Sunday school when they organized their new mission. Eleven of these neighborhood children were baptized by the pastor of the new church. Now the community not only has a Sunday school, but also a church and a pastor.

## Director's Column

By R. A. VOGLEY

*American Lutheran Church*

NOVEMBER is American Lutheran Church month. We members of the American Lutheran Church have many reasons for giving thanks to God for His rich blessings. I have been a clerical member of our church since 1931 and Director of Parish Education since 1945. Never have I seen in the last nine years so many evidences of loyalty, satisfaction, and joy. Every phase of churchwide work is moving forward. Our colleges and seminaries are providing strong schools for a growing church. Our mission work at home and abroad is carrying the Gospel to more and more people. Many problems which in part curtailed the work are being solved. New challenges are being met. The Youth program and the work of the other organizations provide inspiration and help. The program of Evangelism is being promoted with greater intensity and concern. The Stewardship results are indeed gratifying through proportionate giving and the unified budget.

In Parish Education we thank God for His many blessings in

helping to develop more, planned, and effective teaching. Sorely needed materials have gradually been made available so that now an integrated, comprehensive program can be implemented in every congregation. The response to the Vacation school series and the new American Uniform Sunday School series has been most gratifying. Zone Institutes have been conducted in every District. Parents' Classes are meeting regularly. More emphasis is being given to all phases of Parish Education by a Teaching Church.

You have many reasons to thank God. Pray that our Church, her members, pastors, teachers, and leaders may continue to grow and work with all the strength which God can impart.

### *Peak Enrollments*

We are confident that never have so many teachers and pupils been enrolled as members of our Sunday schools. But look at the goal of the Southern Baptists—"A Million More in Fifty four."

They are planning, praying, and working for a million more.

A somewhat proportionate growth-goal in our school would be thirty thousand more in fifty-four. That more than doubles our 1952 gain.

You see—because of last year's high birth rate our peak enrollment in the Primary Department will come in 1958. That is just a "normal" growth. But there are more opportunities by some people to win others than ever before.

Many of our schools requested additional evangelism aids this fall. A growing spirit of evangelism is developing. The fields are ripe. Continue to pray and work.

### *More Teachers*

Now is a good time to secure teachers who will be needed next fall. More teachers will be needed than ever before. Hold a pre-service training course for prospective teachers from now until next summer. Help, train, guide,

and inspire them. Then you will have teachers for more pupils in '54.

### *Institutes in '54*

Begin to think about your District Church Workers' Institutes next summer. Practically all of the dates have been established—

Minnesota—August 15-20

California—August 1-6

Northwestern—July 25-30

Wisconsin—July 18-23

Tri-District TTT—tentative-  
ly June 28-July 2

Midwest TTT at Wartburg  
College—June 13-18

Texas—tentatively May 30-  
June 4

### *Sunday School Mission Packages*

In early September approximately \$140,000 had been received toward the goal of THREE Mission Packages. \$166,666.66 is the goal. We can complete this project.

The Sunday schools will *not* have a special mission project in 1954.

---

*Let us with a gladsome mind  
Praise the Lord for He is kind;  
For His mercies aye endure  
Ever faithful ever sure.*

JOHN MILTON.



## Sharing the Faith

By AMOS LUNDQUIST

"WE share only what we *have*," we sometimes say, or, "We can't share what we don't have." But today let us go a step farther and suggest, "As Christians we share mainly what we *are*," or, "We cannot share what we *are not*." Who was it that said, "What you *are* speaks so loud I cannot hear what you say"? The kingdom of God is more than talking; it is a manner of living.

### *Unexpected Opportunities*

Opportunities for sharing our faith sometimes come at the most unexpected times. For instance, Southwestern College, Winfield, Kansas, was once playing football against Central Missouri State College. It was a tight game. At the end of the third quarter, the score stood 0 to 0. In the final quarter, Art Johnson of Southwestern made a touchdown, and the officials so ruled it. But Harold Hunt, coach at Southwestern, had seen his own man, Johnson, take one step out of bounds. The officials had not seen it.

Said Hunt to the referee, "I reject the touchdown." The mem-

bers of his team and the whole rooting section of his college thought him crazy, but Hunt stuck to his word. The game ended in a 6 to 6 tie.

After the game Coach Tate Page of Missouri rushed over to Hunt and said, "That was the finest act of sportsmanship I have ever seen." The college Board of Central Missouri State wrote a glowing letter to the Board of Southwestern commending the college in having a coach of such outstanding character.

### *Shared a Faith*

Neither side won. But Hunt won, or rather shared, something that would remain with him for the rest of his life. In that moment of opportunity he taught a lesson and shared a faith, that would go trumpeting throughout the colleges of the land. Hunt shared his faith, not so much in words, as in an act of honesty, in a moment of crisis.

Sharing! That is our daily privilege! Sharing all the good God has given to us out of the past and the present, making our own ob-

servations, and passing it on to the rising generation.

Many of you have seen those long batons of light circling in the night-time sky. Have you ever examined those lamps closely? The light itself is not very large. But around and behind that single light are fastened a number of reflecting mirrors. The mirrors themselves have no light of their own. But when they are clean and properly adjusted to the lamp, they focus their brilliant reflections into the distant clouds.

### *Clean and Adjusted*

In like manner, as a mirror, a Christian shares and reflects the incandescent glory of Christ and His rich, warm, personal love. Of our own, we have no Light. The Light can be fully received and shared only as we are "clean." The Lamp of our life can most efficiently shine through us only when we are properly adjusted to Him and live in right relationship with Him, and with others.

Deep down inside, all people are waiting for someone to dispel their darkness, to answer some questions, or to dissolve some doubt. People need the spiritual light we can reflect to them. People are hungering for examples of how

some Bible verse has helped us. Answering human needs yields some of life's most genuine satisfactions.

President Eisenhower once said, "There is a need we all have these days and times for some *help which comes from outside ourselves* as we face the multitude of problems that are part of this confusing situation. Each of us realizes that he has responsibilities that are equal to his privileges and his rights." Our President is eager to share with the citizens of our country the best that is available. Wisely he seeks, not to project himself, but to reflect the Light that comes from "outside ourselves."

### *To Others*

This Light is granted to us, not to attract attention to ourselves, but to light the way for others. There is no object in the mirror seeking to keep the light for itself. The very purpose of the mirror is to reflect the light—to others. A good teacher is so full of his subject, that he forgets to impress the class what a good teacher he is, and focuses the attention on the will, purpose and glory of Christ.

They say, "Impression without expression makes depression." But

impression *plus* expression makes inspiration. Faith shared increases.

What was it that was so outstanding in the experience of Luther? Luther bared the Light of the gospel for all to see. He held up the Light so that others might find God. What God had done for him, Luther shared with others. Like Paul and Barnabas, Luther related "what great things God had done" with him.

Life passes through life. "Light" passes through "reflectors." God lives through His people. We must organize our teaching and our living around this noble, major purpose. Out of our own hard-won experiences we seek to share with others the conviction that God is dependable and trustworthy.

God counts for more than we can ever imagine. As reflectors we

also count for more than we may at first imagine. In ourselves we are absolutely nothing. Without God, we are absolute darkness. But God can lighten our darkness. As yielded, cleansed, adjusted reflectors, God uses us, the least of all teachers, to glorify His own Name. God, who enlightens us all, must have all the glory.

Will you let God use your life as one of many reflectors? Will you *let God use you* so that by your word and by your life you share your faith with others?

"Some teachers can say, but can't do;

Some teachers can't say, but can do;

Some teachers can't say, and can't do;

Some teachers can both say and do."

Which are we?

## *Lives That Glorify God*

Pastor Lundquist, the author of the above article, has recently completed a unique book of daily devotions in which each meditation is built around the life of an individual Christian. The book, entitled "*Lives That Glorify God*," introduces the readers to men and women who have been transformed by God.

We are using the book in our home with great profit, and recommend it. As the author says in his preface: "Sooner or later, the problems of one person may become the problems of others. What has helped one person often helps others. What God has done for the people described in this book, He is well able and willing to do for any of us who are willing to learn." — L. H.W.



## Guideposts

By R. A. VOGEELEY

**I**S YOUR faith like the Dead Sea—brackish, always receiving and never sharing, at a low level with no outlet? Or is your faith like a well of water, an artesian well, bubbling up and over, from which others receive inspiration and help, finding the “water of life?”

“God so loved the world.” Christ died not for one person nor for a mere million people, but for everyone. Consequently Christians share the faith.

### *Signposts*

The tract, “Signposts,” one of the four tracts prepared inter-synodically for Parish Education Month this fall, contains five clear suggestions for **SHARING YOUR FAITH**.

1. Live your faith at home. Make Christian love its only rule. Practice family worship at home and share in the life of your church as a family.

2. Be honest. Let the integrity of your life witness to your faith in everything you do and say, wherever you are.

3. Invite your friends, your neighbors, and the “unchurched” to share in the life of your church.

4. Be openhearted with your time, abilities, and gifts. Deliberately set aside time and money for the work of the church.

5. Tell the pastor of your willingness to serve. He will find opportunities for you.

These points pertain to every Christian. They apply with special depth to Church School teachers. As teachers you are most certainly following the last two points. Perhaps you should give more time to your work. Points one and two are very important. What you truly are is as important as what you teach. There is the silent witness of a consecrated life.

### *More than “Signposts”*

Signposts are very helpful to a traveller. It is wise to indicate the location of a church by using a sign or marker. But too many Christians are merely signposts. Guides also are necessary.

Sunday school teachers have unique opportunities of sharing the faith. Good teaching is sharing the faith. It is entrusting to others what has been entrusted to you. You share with others your deep, personal convictions which have grown out of your own experi-

ences of the Lord's goodness, guidance, and care. Teaching is trying to help others grow up into that same, deep, personal trust.

Writing about "Christ in you, the hope of glory," Paul said, "Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ. For this I toil, striving with all the energy which he mightily inspires within me." (Colossians 1.28, 29)

### *Own Faith Strengthened*

You cannot grow in faith for someone else. You can point the way and show how faith can be deepened and strengthened, striving with all the energy which He mightily inspires within you. You will note that as you share the faith your own faith is strengthened.

Most of the members of your class are probably Christians. By sharing the faith with them you are helping them to be "rooted and built up in him and established in the faith, just as you were taught." (Colossians 2:7)

As a Sunday school teacher do you feel any extra responsibility for those members of your class who come from unchurched or indifferent or even antagonistic homes? How do you try to build

them up in the Lord? Perhaps you teach eleven year olds. Most of your boys and girls have attended Sunday school and Vacation school for years. But Mary joins your class. She is actually a "beginner" spiritually. What extra help do you give her? What do you do when you visit her parents?

### *Concerned Witnesses*

Christians are to share the faith with those who are not Christians. We all know this. We know Christ's plan. He said, "Go." He is speaking to all of us. But what do we do?

The Nursery Roll Superintendent has a real opportunity of sharing the faith by working with the parents of little children. Most of you visit the parents who have had their children baptized. What about those young parents who have not presented their children to the Lord? Be a concerned witness.

Do you plan with the parents for discussion meetings? Do you use topics which will help the parents bring up their children in the faith? Do you help them to establish Family Worship and encourage them to attend Church and Sunday school? Be a concerned witness.

How do you share your faith in your neighborhood? Are there children and adults who do not attend Sunday school or church. If so, do you feel any responsibility for them? Do you do anything about it, other than saying, "My—I wish . . .?" Be a concerned witness.

How do you help the members

of your class share their faith with others? Have you followed some of the suggestions given in previous issues of the Church School Teacher? Be a concerned witness.

Then your faith will be like a well of living water, bubbling up and over, from which others receive inspiration and help, finding the "water of life."

---

### *Korea's Children*

*Now I lay me down to sleep;  
I pray thee, Lord, the souls to keep  
Of other children, far away  
Who have no homes in which to stay,  
Nor know where is their daily bread  
Nor where at night to lay their head,  
But wander through a broken land  
Alone and helpless—  
Take their hand.*

*From FELLOWSHIP magazine.*



# You, the Teacher

## What in the World is your Message?

By EWALD BASH

*Cleveland, Ohio*

*This is the second in a series by the author.*

If I did not have hold of the secret of the Universe, I would not be a minister of Jesus Christ. If it were not of deepest concern to me that someone else know of the deep peace that enters my heart through Him, I would dig post-holes rather than preach.

Since the same message comes from the lips of a Sunday School teacher, the teacher can think no less of his message. Of course, both teacher and I, each confesses this indicates no virtue or great wisdom. God has put that truth there.

### *Make Sense?*

But just what is the message? Can anything sensible in this abominably confusing world make any sense?

The Christian answers quietly and confidently, "Yes." He believes that the forgiving love of God in Jesus Christ is *the* key to the huge bewildering problems of the world. And he must sadly

confess that the key has often been rusty with disuse, forgotten for many other impossible keys on the key ring.

One key that often passes for Christianity is the notion that work-righteousness will save. Perhaps the teacher says words to this effect: "Well, if they know nothing else when I am finished, they at least know the difference between right and wrong. They know what they should do and what they shouldn't do."

### *Forgiveness?*

Unfortunately, the boy grown into soldier's boots on the battlefield cannot be spiritually fortified with such knowledge when the trials comes. He is concerned rather with what on earth he can do when he does wrong. And how can he hold his head up in the crude enormities which rise up in war areas in the lives of his soldier friends? Is there any forgiveness for a soldier who has killed?

I do not pretend that these large questions can be answered with ease, nor that they are questions a teacher must answer. But preparation for the adult's stumbling answer can come only in the child being constantly told of the love of Christ which passeth knowledge.

By the time, the child has grown to adolescence, he is most of all calling, "My sins! My sins!" For him the teacher must build up a quiet confidence in God.

The Ten Commandments are not enough, though they are useful and helpful to the forgiven sinner. A memorized creed that is nonetheless not understood is valueless. Aimless prayer will only depress the user further.

### *To the City of God*

On the lips of the teacher the cross becomes a gigantic key that wrests a peace of mind for the inner man and could grant a peace on earth to this careworn world.

It is natural to suppose that the child will not grasp this in his first year or his tenth year. There is good reason to say that no Christian ever gets too much of a grasp of this truth. But the story must be told again and again, with imagination and skill. The child must have the story of Christ at

Calvary and the empty tomb in a clear fashion, so that later he will be ready to fit it into his life, filling his childlike knowledge of God's love with the concrete fact of Christ—God's love made flesh.

When this fact is established, the rest of the Word of God begins to fall into place. "O how I love Thy law" is a true sentiment for the Christian. Certainly the wonders of prophecy amaze any reader. Every child can sing assuredly with the psalmist, "O Lord, our Lord, how excellent is Thy Name in all the earth," for nature is a glory of God.

### *A Daily Experiment*

This is the truth you must tell and live. To teach of such a faith, the faith must become a part of you. Only a person who has trusted God, can speak with an assuredness that teaches.

Those who contrast Christianity and Communism like to hold forth the latter as greater because it is an experiment. But actually Christianity is the greatest experiment of all. The Christian is testing each day in the laboratory of life how he can trust his God.

As Sunday School teachers, you must then experiment each day that your face may show what your lips tell, "I am persuaded!"

# "Come Ye Apart"

By CARL W. LARSON  
Northwestern District Secretary  
American Bible Society

*This is the second of a series of articles by Pastor Larson*

THERE is one of many spiritual questions that the Christian school teacher must answer within his own soul in relation to his faith. Simply, it is this: Shall I, as a Christian, be content to pursue my own spiritual adventure nourishing my own soul as a private matter, or shall I concern myself personally with those souls outside the Kingdom or children within the church and take upon myself the claims of Christ to share in God's plan in redeeming the world?

## *The Teacher's Motto*

No man with a Holy Bible in his hand, and a New Testament spirit in his heart, can have a moment's hesitation about his answer. Truly, the Christian school teacher's motto is Saint Augustine's "What I live by-that I impart." The Bible must become such to the individual and truly to the Christian school teacher. The Word of God is not for one age alone, but for all time and thus

it is against "the background of the contemporary that we must interpret the Gospel once and for all delivered to the Saints, and it is written in the framework of the current hopes and fears of men, that we can see the relevance of Jesus." (*Heralds of God*, by Dr. James S. Stewart)

## *Not a Textbook*

This makes the Bible not a textbook, but it is the Word of God to those who hear God speak to them. The rewarding fellowship with the Eternal Father through the Holy Book does not come by an occasional 'hello,' as two slightly acquainted persons might meet on the street. But the spirit's gifts come when the Father speaks to the listening child, as this child asks for the great longings of the soul. The Bible-fed Christian thinks of his daily communion with the Word as being *with* God, for God, or the spirit of God, is the only revealer of God, and thus our whole soul responds in a deep "yes".



How does the Church school teacher catch this fellowship through the Word?

First, by meditation. You begin every day's spiritual journey with God's purpose and with His will surrounding you. We need not hold that man's every action must be motivated by Scriptures and directed by some literal work from God, as the necktie you might wear today, or whether or not to feed your body. But there is a spirit, a sense of destiny, a feeling of being directed, that truly flows into the life of the individual from the Psalmists experience, "I will make Thy word my meditation day and night." Sometimes today we hear man speak of God's will and purpose as though it is so difficult to discern midst the complexities of modern technical civilization. But we should feel and realize, that the will of God is real to us in those spheres in which we can obey Him. I suppose those areas of human life are those that are in plain everyday personal relationships, just as Paul found a guide in Philippians 2:5.

Secondly, by obedience to the Word. The Word transforms man's soul and works its transforming power as it enters man's mind and heart. "The Bible brings

men to Christ, it builds them up in Christ and it sends them forth for Christ." (*The Bible and You*, by Blair) The Bible did this to Saint Augustine when he heard the spirit say, "Take and read," and at his feet lay a copy of the Word of God. The Word did the same to Martin Luther and it drove him back again and again to Paul's letter to the Romans to find the change of condemnation to forgiveness, of judgment to an acquittal, from despair to a new living hope. It changed the mutineers of Pitcairns Islands of the West Indies." (*Fire Upon the Earth*, by B. M. Christianson—American Bible Society Bulletin) The Bible changes men today too.

### *"At His Elbow"*

Thirdly, by study of Scriptures. The Word must become a real and living Word, so that it becomes a message to you. You have experienced that "maddening maze of things," as Whittier calls the times of any age, which seeks a reality that is answered only successfully by Scripture, and when God can speak in a real way to you, then you have a message to those to whom you speak. It is as the preacher commented on hearing Dr. Spurgeon, "I sat so close

to reality when he preached," or as someone said of David Hume, "He speaks as if Jesus Christ was at his elbow." For the Word will motivate.

### *Detaches and Attaches*

The Holy Scripture urges upon the conscienceness of man that he is not a victim of supernatural and evil forces which seem to threaten and grind men and everything about them into dust. But the Word of God, rather, as Dr. A. R. Rogness, in speaking to Home Mission pastors of the Pacific Northwest said, "The Gospel *detaches* us from the earth so that we can see the world as it truly is, futile, temporary, materialistic and beguiling, and then it *attaches* men to the world again so that men can be in the world but not of it.'

We discover that in the Word, we have eternal life, and that is in the here and the now. This makes man a victor rather than vanquished. This makes the Christian eager to "share his life be-

cause of the Life he shares" in whatever way he is able. (Phillips, the Gospel of John 15) It places before him an urgency, that this eternal verity cannot wait "until some more convenient time." When we take our place beside men of Scripture and put our life in the flow of God's Word to men, we stand listening to the heavenly voice of Ezekiel (2:1) "Son of man, stand upon thy feet, and I will speak to thee."

### *A Teacher's Prayer*

A teacher's prayer: Blessed Lord, who hast caused all Holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen.

—*The Book of Common Prayer*—

---

"As the Sunday school teacher tries to live according to the ideals of Jesus Christ, he will inspire respect and admiration for those ideals on the part of his boys and girls"—J. EDGAR HOOVER, quoted in "Lives That Glorify God," by Amos Lundquist.

*Extra Church School Fun**A Sunday School Teacher's Experience with  
Week Day Meetings*

By HILVIE MAE OLSON

"THIS has been fun!" Marrette's good-bye that Thursday afternoon expressed my own feelings. The children in my class had completed their first activity related to the unit they were completing in Sunday school.

More Thursday afternoon meetings in my apartment home followed. We made things to show what we were learning in church school. In addition the children helped me make some other things to use in the TTT Schools this year.

*Had Fun*

"Look at all we've done!" Corrine pointed out on the last day we met. "We've made that folding-book frieze to show how God wants Juniors to grow up. We've made the same type of book about God leading the patriarchs and one about Moses. Then there are those three picture maps. Boy! We've done a lot!"

These juniors were justly proud of their accomplishments. They'd

learned a lot, too, and had really shown evidences of Christian growth. Bible memory verses took on new meaning as the children wrote them on the charts to illustrate certain truths. Much review of the lessons was necessary for selecting the right picture and making sure everything was correct in the special book.

The children had fun working together, too. They'd learned to know each other and their teacher better. And their teacher certainly enjoyed learning to know these children as individuals. It was lots of fun!

*Vacation Opportunity*

Being somewhat of a stranger myself in this 1,300 member church in Minneapolis, I knew practically nothing about the children in my class nor the families represented. Since I travel so much with the TTT Schools, it's impossible for me to teach Sunday school regularly. During August, however, when this church was giving vaca-



tions to some of its teachers, I taught a class of sixth graders. Naturally, I wanted to make the most of this opportunity. So I invited the children to my apartment for work meetings each Thursday afternoon of that month.

On the last week-day meeting, the children expressed appreciation for these meetings. They wished they would continue. They realized that school would soon start, and that they would have a different teacher so they couldn't come to my place anymore. Someone suggested that they get together in their homes.

"Our home is big enough," said

Judy. "Mother won't mind. She said so."

"We could make the things and then bring them to Sunday school to show our teacher," added Margie.

Whether or not they will follow through on these hopes I do not know. I do know that they would like to. I also know that many more Sunday school children would enjoy, and profit from, this type of informal weekday meeting. It may be in the teacher's home or in some pupil's home, or it may be in the regular Church school class room. Wherever it is, I'm sure that, if the teacher would experience half of the joy that I did, all efforts would be well spent.

---

*If we want power we have to take time to be charged. We have to read, hear, meditate, pray, worship God. We have to learn how God wants the power to be used, for He will never give it to us for mere experimentation or for our private enjoyment.*

—From *The Word of Truth* by SAMUEL MARTIN MILLER.

*Visualizing the Catechism*

By PAUL M. LINDBERG

*Professor of Christian Education**Augustana Theological Seminary*

WITH the appearing on this Fall's market of the film-strip on the Lord's Supper, the aids for the teaching of Luther's Catechism has come to a completion. Thus the year 1953 could go down in history as a landmark in the development of methods in teaching the Catechism. The use of the filmstrip should become an effective addition to the more traditional, formal and verbalizing methods. And the making of these strips available is counted on for making much more uniform results in all the parishes of the Church.

*Eight Years*

This entire visualizing project has been a joint effort of four Lutheran bodies working together for eight years in an endeavor which could hardly have been possible for any one of them alone. The resources of money, talent, experience and potential market necessary for success were not to be found in any single Lutheran Church body. Working in the conviction that the ideas and ideals

of the Christian faith and life can be taught effectively through audio-visual methods, many persons have contributed their experience and insights to producing these new materials now available to the Church.

*Origin*

The Committee on Visualizing Luther's Catechism had its origin in 1944 in the Executive Committee of the Wartburg Film Service, Inc., Wartburg College, Waverly, Iowa. The idea that the time was ripe for such an attempt was presented to the Board of Parish Education of the American Lutheran Church, and was accepted as a project of that Board. For further development it was turned over to the Wartburg Film Service. The invitation was then extended to the Boards of Parish Education of the member bodies of the American Lutheran Conference and of the Lutheran Church-Missouri Synod to co-operate in planning and carrying out the project. In response to the invitation

a meeting was held in April 1945 of representatives of these bodies when there was officially formed the committee designated as The Committee for Visualizing Luther's Catechism. Four Lutheran bodies were represented at that meeting, these four groups having had constant representation on a hard working committee from the very beginning to the completion of the filmstrip now appearing on the market.

### *Room for Revision*

Present official members of the committee are as follows: Mr. Wm. A. Kramer, Lutheran Church-Missouri Synod, chairman; Pastor Arnold Jahr, American Lutheran Church, secretary-treasurer; Pastor Constantine E. Nestande, Evangelical Lutheran Church; and Dr. Paul M. Lindberg, Augustana Lutheran Church. At least sixteen others from among the leaders in Parish Education in the Lutheran Church have from time to time served on the committee and rendered valuable service.

With the completion of the currently appearing filmstrip on the fifth chief part of the Catechism, there is no real thought that the project is now closed. There is still room for much revision and

development of the idea of filmstrips on the Catechism. Improving and perfecting them on the basis of the experience of actual use, gearing them to age-group levels, changes in art work, and perhaps even producing all the strips in color, are aspects of the problem which might lead the co-operating Boards to continue the work further. Experience gained on the first strips proved invaluable in making the later strips; further experience on the field will reveal where further improvements can be profitably made.

### *Difficult*

Meeting some fifty times during the short years of its existence the Committee has at no time felt that it had an easy task. The very idea of teaching doctrine by the audio-visual method is of recent development. In fact the teaching of verbal and abstract concepts such as doctrine or the inner experience and attitudes of the Christian faith, has been most difficult for the visual media which really did not come into their own until recent years. For this reason the work of the committee has been in the nature of a quest and a struggle at every session. But the struggle has been one of a com-



mon and co-operative spirit which might go down on the record as one of the grass-root experiences out of which Lutheranism will find its common working basis and reach its highest fruition.

The time taken to produce just one strip is indicative of the nature of the task of the committee. Two years have gone into the making of each strip. It wasn't until two years after it had begun work that the Committee finished work on the Ten Commandments. The filmstrip on The Lord's Supper, now ready, was first projected in 1951. Careful drafting and re-drafting on the part of committee members separately and in committees session has been the procedure. Care has been constantly exercised to make the content genuinely in the letter and the spirit of the Bible and the Lutheran Confessions. The Bible, the Catechism in all synodical versions, and manuals on Lutheran doctrine have been consulted constantly. Simplicity and accuracy of language and expression are discussed in detail throughout the entire procedure. Revisions and changes are called for at every stage as found necessary, even up to the final proof strip. Sketches for each frame are suggested by the com-

mittee only after much discussion and sharing of opinions, and the resultant work of the artists is subject to relentless criticisms and suggestions for improvement.

### *Successful*

Popular acceptance of the Catechism filmstrips testifies to the success of the venture. The first three parts have sold surprisingly well among other groups than the Lutheran. Almost 6,000 sets of The Ten Commandments alone have been purchased. The estimated cost of the total project will be approximately \$45,000. Close to \$250,000 worth of filmstrips have already been distributed, and recent reports indicate a sustained high level of sales. Non-Lutheran uses have spoken special words of appreciation for the Ten Commandments and Christian Prayer strips. Sales have been made to several foreign countries, and missionaries on the foreign fields have found them to be especially helpful aids in their teaching.

Originally the filmstrips were prepared for use in the confirmation class; and pastors have found them suitable as the central method to be used in the catechism portion of their teaching. They can be synchronized with certain por-

tions of the Christian Growth Series. Sunday school teachers have been able to use them in connection with their weekly lessons. Pastors have experienced their usefulness and adaptability in speaking to the Ladies Aid and other groups in the parish. Midweek meetings too offer an opportunity for teaching the Catechism through the visual method.

### *Manuals*

Each strip is accompanied by a complete and detailed manual, which is prepared with every bit as much care as the filmstrip itself. Pastor Arnold Jahr of the committee has edited all of these manuals except the one for the Ten Commandments. His work is followed by careful examination by all committee members. The manuals are arranged to be used as a running commentary in presenting the films, or in helping the teacher in detailed, advanced preparation.

In addition they contain suggestions for using the filmstrips and propose questions for discussion, also indicating projects which might be undertaken by the class in a fuller experience of the lesson.

Now that the first stage of the work has been completed, churches can own a complete set of visual aids for teaching the fundamentals of our Lutheran faith. Prices have been kept as low as possible to make this possible. Considering the basic position of the Catechism in Lutheran teaching the congregation can consider the purchase of a complete set as a longtime investment. In group and public work these filmstrips may prove more important than the book itself. The adaptability of the filmstrip to many uses in the parish program, makes this set of filmstrips one of the congregation's most profitable investments in the area of materials and methods for teaching.

---

*Your church publication house carries a stock of the Catechism filmstrips. Descriptions will be found in its catalogue.*

## Ounces and Pounds

By MARGARET PETERSON

*Missionary to Africa (nurse)*

CHRISTIANITY is a way of behaving as well as a way of believing. Health is also a way of behaving as well as believing. Christ is our Great Physician and throughout His word there are lessons on care and concern of our physical bodies.

### *Prevention*

In the educational program of our church we are made aware of the needs of all our members, young and old. Then we want to try to fill that need. We want to learn more of the Christ who is for ALL OF LIFE. That is one reason we should also be interested in the health education of our parish. We are interested in the sick—programs are instituted whereby they may be visited. We should be interested also in the prevention of illnesses by knowing how to care for our bodies and be willing to abide by simple health rules.

Just what is health? Health is like character, it is more easily recognized than described. It is the condition of the whole indi-

vidual. It has physical, mental, emotional, social and spiritual components. It is a condition that permits happy, successful living. It is that which is sometimes more easily "caught than taught."

Health of the whole individual is in itself one of the primary goals of modern education. It should be one of the goals of our church school. Our Lutheran people *can* be Spirit-filled and healthy of body and soul. A church school teacher who is with the child for a short time only may not have the responsible feeling for the health of the pupil. But we know that a moment of error or truth may mean a lifetime to a child. Our teachings to them are by precept and example. The teacher is a special person to him and exerts a powerful influence in healthful living—physically and spiritually.

### *Share Through Health*

Sharing Christ through healthful living is a church school teacher's privilege and opportunity. To "show" the child that Christ is for every phase of our life—in and out



of school is also a responsibility. Is our religion real if it doesn't make a difference in the way we live? Our bodies are the temple of the Holy Spirit. The teacher who is tired on Sunday morning from a Saturday night out will not be the example either physically or spiritually to her pupils. The teacher who has a "cold," or the pupil who has a "cold" and spreads it to the others in the class is not practicing Christian charity.

### *Charity*

The teacher who notices that a child is slumping in his seat during the period, or one who has trouble

reading, or hearing can practice Christian charity by being aware of the situation and seek to remedy it. The attitude the child has towards learning the lessons shows a great deal about the mental hygiene needs of the pupil. By being aware of the physical, mental, and spiritual health of our pupils we can more readily help them and teach them the deeper things of God.

Health is of interest to all of us—it is of interest to Christ. Therefore to try to prevent illnesses and spiritual debility is within our realm of activities as church school teachers.

---

*O Lord Jesus Christ, to whom all the sick were brought that they might be healed, and didst send none of them away without Thy blessing; look in pity upon all who come to Thee for healing of heart and soul; send them not away without Thy blessing, but now and evermore grant them Thy healing grace. Amen.*

—G. H. SHARP. Quoted from *When We Pray*, by Daniel Nystrom.

# *It Belongs in the Sunday School*

By DOROTHY E. L. HAAS

**D**OES it belong in the Sunday school? Should we give more time to it in the Sunday school? Why aren't there more stories of this kind in our Sunday teaching material? Should we devote a Sunday once a month to it? Now by this time your curiosity has been aroused as to the significance of the word "IT." IT means MISSIONARY EDUCATION.

## *Missionary Education, a Means.*

How would you answer these questions in the light of missionary education? There are many who feel they must set aside a special organization which meets at a special time in order to consider the mission program. There are still more who feel that one must have material labeled India, New Guinea, Africa, Japan, South America, etc. before it bears a mission message.

When Jesus gave us the directive to go into all the world, I like to consider myself as a part of that world, too, also my family and my neighbors. He gave me a very definite command to bring them

into the fold of the Christian Church as well as those in lands distant from my home. If I am to participate in this part of the Church's work, I ought to first of all make clear to myself what missionary education really is.

I know that God has given me something to do and before I can do anything I must study to learn how to do it in the best way. If I go to the Holy Scriptures, I find three verses which answer all my questions. In Mark 16:15 I read "Go ye into all the world, and preach the gospel to every creature"; in 2 Cor. 5:20, "Now then we are ambassadors for Christ"; in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These verses bring to each Christian the message that—*missionary education is a means of preparing ourselves for a God-given task.*

## *Saturated*

Such preparation has a very definite place in the Sunday School. It may not always be very evident;

the word "mission" may never be found printed on the pages of the lesson leaflet, but it is probably saturated with the theme of missions. The task that has been given to us is the SHARING of the good news. In thinking of the first few lessons of the AUCSS concerning the Bible, particular mention may not be made in the pupil's leaflet or teacher's helps about a special mission emphasis but this should come naturally out of the study of a book which we want to share, to print in other languages, to send all over the world so that others can be brought to faith in Christ.

### *Asleep on Job?*

As our Saviour is the thread which runs through the entire Bible from the first book to the last, so is this emphasis one which permeates every story we will ever teach our boys and girls on Sunday mornings.

We sing in one of our hymns, "We beseech Thee, blessed Saviour, Ev'ry Christian's heart control With an ever present passion For the unconverted soul." How can we ever hope to develop in our children and adults such a passion for fulfilling this God-given task if we never correlate it with our

weekly teaching and their individual lives. It must become a part of them, a most natural act to speak to others of their Saviour and to have the desire to bring others to Him. Too many of us, pupils and teachers alike, are asleep on the job and where a soul is concerned and when we consider the meaning of eternity in hell we should be waking up. Wake up and prepare others for the responsibilities they have as children of God.

### *Too Far Away*

Too often have we addressed our pupils, "Now this morning we have a mission story. We are going to take a trip way over to India and learn how these natives are taught about Christ." We have placed so much emphasis on the fact that mission work is done far away from where we live that it is natural our children do not think of themselves as missionaries, as ambassadors with the same task.

It is good that we have special organizations and services which especially highlight the mission program—usually the foreign. It is not possible in Sunday school to go into as much detail concerning this work and so we must have other groups to supplement this



teaching period. There are many ways in which we can be led to become more informed and inspired about missions and which can be developed more extensively in individual organizations than in the Sunday program. This means that children and adults should participate in some group with special emphasis on missions for further information, but every Sunday morning can fill the pupil with much inspiration for missions. It is the privilege of the teacher to lead her pupils into such a beautiful experience of sharing the gospel that they will feel compelled to find other means of nurturing this desire and enthusiasm.

### *The Seasoning*

Yes, IT (missionary education) belongs in Sunday school, just as

seasoning in foods. Vegetables can be eaten without salt but taste rather flat. Likewise, we can present the Sunday lesson without a missionary emphasis but something is lacking. How can the good news be shared if we do not use every opportunity to prepare ourselves and others to do it. Let this prayer be on our lips as we teach:

"Lord, speak to me, that I may speak

In living echoes of Thy tone;

As Thou hast sought, so let me seek

Thy erring children lost and lone.

O fill me with Thy fullness, Lord,

Until my very heart o'erflow

In kindling thought and glowing word,

Thy love to tell, Thy praise to show!"

---

### *Thanksgiving*

*For that great silence where Thou dwell'st alone—  
 Father, Spirit, Son, in One,  
 Keeping watch above Thine Own,  
 Deep unto deep, within us sound sweet chords  
 Of praise beyond the reach of human words—  
 In our souls' silence, feeling only Thee—  
 We thank Thee, thank Thee, thank Thee, Lord.*

JOHN OXENHAM.

# Tables to Test My Teaching

By W. G. MONTGOMERY

BY answering "yes" or "no" to the questions in the two following tables, one may get a fairly accurate idea of his teaching ability. And if one is not satisfied with his teaching, or feels that he is failing in some ways, and will be honest with himself in answering these questions, I believe a study of those he gives a wrong answer to would help to improve his work more than perhaps the reading of whole books on the subject.

Religiously answering the following questions, I believe, will tell a teacher a lot of things about himself. They may reveal his weak points as well as his strong ones; and I suppose that even our strongest teachers do have some weak points. I would say then that my teaching ability goes up to the extent that I can answer the questions in list one with a "yes." It also rises to the extent that I can answer questions in list two with a "no."

## List One

1. Am I friendly and kind to everyone?
2. Am I broad minded, giving

others the right to their opinions where there is disagreement?

3. Am I humble-minded and willing to learn from others?

4. Do I really enjoy teaching my class?

5. Do I love my pupils, my Bible, and all good literature?

6. Do I get to my next Sunday's lesson in time to have it all prepared and ready when the class meets?

7. Am I patient with the most backward boys and girls in my class, and do my students respect me?

8. When a student drops out of my class for two or more Sundays, do I go see him, or find out the cause and try to bring him back?

9. When my students get sick do I visit them, or send a card, or some way let them know I am thinking of them?

10. Do I treat all my students exactly alike regardless of their condition in life?

11. Do I try to be present every Sunday, and always on time?

12. When I cannot be present, do I arrange for some one else to teach in my place?

13. Do I set an example to my class in giving by being generous myself?

14. Am I able to be a leader without appearing to lead?

15. Do I speak well of other teachers, and of those who may be absent?

16. Do I greet my class with a smile, and does my presence radiate happiness and good will among the members?

17. Do I study my Bible, read other good books, and pray in my private life?

18. Have I experienced the truth of the religion I am trying to teach?

19. Do I talk to the class as little as possible, and encourage them to talk more?

20. Do I properly control my voice so it is neither too loud nor too low?

### *List Two*

1. Am I formal, distant or cold, and hard to get acquainted with.

2. Do I insist upon having my way, and am I peeved when my plans are not accepted?

3. Am I narrow in my views, and do I become irritated or show bad temper when members of the class disagree with me?

4. Do I "lead" so much that it

makes my class think that I want to boss?

5. Do I worry and feel depressed over my apparent failures to accomplish what I want to do?

6. When half of my class is absent on Sunday morning, do I appear surly and proceed to blame the absentees for taking no interest in the Bible, or in the better things of life?

7. Am I too busy with my own affairs to give my class the best that's in me, and help every member in every way I can?

8. Do I talk so much in my class that members have no time to express themselves?

9. When members disagree, do I take sides and try to give the final answer?

10. Do I try to appear to be better informed than I actually am?

11. Do I ever argue with members of my class over some disputed point, or on politics or economics?

12. Am I afraid to say "I don't know" in answer to some questions?

13. Am I gloomy or pessimistic in my teaching?

14. Do I go before my class without knowing what I'm going to do, leaving everything to chance?

15. Do I repeat the student's answer after him? That is, if he answers, "In Jerusalem," do I repeat, "Yes, in Jerusalem"?

16. Am I too serious in my teaching to join in a laugh with my class?

17. Do I wait until the class starts to study the lesson?

18. Do I lecture my class and tell them just what they ought to do and ought not to do?

19. Do I have that attitude which might cause my students to think that I feel myself superior to them either in goodness or intelligence?

20. Would my class want to have another teacher?

### Key

Of course, "yes" is the correct answer to all questions in list one; an "no" is correct for all in list two. But since all questions may not be thus answered, I suggest that you add all the "yes" answers in one list, and the "no" answers in two, and multiply by two and one-half. The product, other things being equal, such as class progress, attendance and results, should fairly well express teaching ability in terms of percentage, with one hundred representing the near perfect.

---

*We love people, not so much for what they have done for us, as for what we have done for them.*—TOLSTOI.



# *The Greatest of These*

*Adapted by Sophia L. Fahs from the writings of St. Paul in the  
thirteenth chapter of First Corinthians*

Though I teach with the skill of the  
greatest of teachers,  
And have not love,  
I am become a thing for mere display,  
A discordant note in my School of Religion.

Though I am an artist in story, music  
and drama,  
And though I have the keenest understanding of modern theories  
Regarding democratic processes;  
Though I have all faith so as to overcome the most stubborn obstacles to progress  
And have not love,  
It profiteth me nothing.

Though I give all my time and my resources to teaching,  
And though I consume my strength in overwork,  
Yet have not love,  
It profiteth me nothing.

Love suffereth patiently and is kind;  
Love knoweth neither envy nor jealousy of other teachers;  
Love is herself teachable  
Is not boastful of success;  
Doth not behave unbecomingly when new methods are proposed;  
Seeketh not to exploit the child for personal prestige;  
Is not easily overwrought;  
Doth not brood over slights;  
Rejoiceth not in cant nor in formal righteousness,  
But rejoiceth in that which is genuine and true.

Love patiently beareth discouragement.  
She trusteth the best in children, hopeth for the best,  
And confidently waiteth for the best to conquer.

Love never faileth.  
Whether there be liberal or conservative theologies, they shall be changed;  
Whether there be differing schools of psychology, they shall be reconstructed;  
Whether there be variant ideals of education, they shall be reconceived.

For we know but little and we teach but imperfectly.  
When that which is better is discovered, that which is surpassed should be discontinued.

When I was but a child in my own character achievement  
I spoke as a child,  
I felt as a child and I thought in childish patterns.  
Now that I am striving for a religion worthy of my years,  
I should put away the prejudices of the childish.

Even yet I see as through a darkened mirror.  
Some day I shall see clearly.  
Now I know but in fragments;  
Then I shall know fully, even as fully as I am known.

Now abideth faith, hope and love,  
these three,  
And the greatest of these is love.

# Christmas Worship Program

(Send for complete listing of Christmas program materials)

## CHRISTMAS FILMSTRIPS (full color)

### O HOLY NIGHT

The wondrous story of Christ's birth and the visit of the wise men beautifully portrayed by living characters in authenticated settings and costumes. Combined with Christmas hymnframes and a program with special recitations for children, this is a complete worship service.

**Full color filmstrip with manual, \$5.00**

**Extra copies of program manual, Doz. 72 cents**

### AND THERE WERE SHEPHERDS

A picture story of the shepherds as they visit the manger. **30-frame filmstrip in color. Manual included. \$5.00**

### EMMANUEL

Majestic in scope, in magnificent full-color photograph, here is the wondrous story of Christ's birth portrayed by real people. Combined with many sacred hymns and carols and special recitations for the children. Emmanuel furnishes a complete worship program unsurpassed in drama, inspiration and beauty.

**Full color 35mm filmstrip with worship program manual \$5.00.**

### CHRISTMAS AROUND THE WORLD

The holiday festivities of many lands, the music the whole world loves, the colorful ceremonies in which each nation observes the birth of Christ are captured in the pictures, words and music of this full color, sound filmstrip. A wonderful 20 minute trip from Scandinavia, through Europe, Asia and the Americas. Here is a really different program.

**35mm color filmstrip with 2-78 rpm records and leaders guide \$10.00.**

### CHRISTMAS PARTY

Something unusual in Christmas filmstrips. A complete party on the screen—games, songs, stories, contests designed for groups. Closes with Christmas story from Luke and Christmas hymns.

**Full color 35mm filmstrip and 24 page leaders guide printed game materials \$7.00.**

### HOLY NIGHT

Photographed in full color with real people. The prophecies of Isaiah, the Nativity and the Adoration of the Shepherds.

**Full color 35mm filmstrip with manual \$10.00, with 33 1/3 rpm records \$13.00**

### CHRISTMAS IN THE PINEY WOODS

A modern day, heartwarming Christmas story of a cotton field country girl and the new baby that arrives to greet her on Christmas day. 33 frames. Color. Story guide. **\$6.00**

## AUGUSTANA BOOK CONCERN

**Rock Island, Illinois**

55 So. Ninth St., Minneapolis 2, Minn.

619 Utilities Bldg., 327 So. LaSalle St., Chicago 4, Ill.

*Liveliest Hope:*  **THE CHURCH SCHOOL**

Some Things You Should Know About  
Your Official Church Publishing House:



# In scores

## of ways the net income of your church publishing house goes on working for gospel outreach.

The dollar that you spend in purchasing lesson aids from your church publisher remains in Christian work. The net income of church-owned publishing enterprises is turned into such Kingdom tasks as evangelism, church extension, mission projects, the maintenance of Christian centers, pension plans for aged servants of the cross, and a wide variety of other special Christian services.

Indeed, the dollar that goes to your own publisher in a transaction of mutual advantage has quite a different future from that of the dollar that helps to buy outside materials, then hops away to a dubious round of secular tasks.

Keep your dollars in the Kingdom. Strengthen your own program and boost Christian work along the line by purchasing the top-grade lesson helps of your official church publisher.

YOU HAVE A PARTNER IN  YOUR PUBLISHING HOUSE

**Augustana Book Concern**  
**ROCK ISLAND, ILLINOIS**

Branch Stores at  
55 So. Ninth St.  
Minneapolis 2, Minn.  
619 Utilities Bldg.  
327 S. LaSalle St.  
Chicago 4, Illinois